

BEWARE OF FREEMASONRY

By Jim Shaw, former 33rd degree Mason
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Greetings to those who are reading this article. I hope you understand that I am not condemning all men who are Masons. I know many you just cannot make up their mind about leaving. Some are afraid, and this should not be. All one has to do is to write to your lodge for a Demit.

I know many Masons who joined for business reasons. Some have wanted to leave but cannot come to grips with the situation, because they have relatives who are associated with the Masonic Lodge, and they do not want to offend them.

This is the main reason for my writing these articles -- to make clear that you must decide to leave the Lodge and follow the Lord Jesus Christ, who says, "I am the way, the truth, and the life: NO man cometh unto the Father, but by me" (Jn. 14:6). You have just read the entire truth as to why you should not join a Masonic Lodge, or, if you are in it, why you should leave. Later in these articles, I will relate many cases of men being awakened by the words of God. The Ritual contains some of the New Testament, and the Old Testament is used only a very few times, and then it is twisted to suit the occasion, so you can see there is no room in the Lodge for Jesus. Many Masons whom I have had occasion to talk to in the twelve years of this ministry are shocked when I point out that Our Blessed Savior's name is NEVER used.

Some will say this is not a religious order, but I can very easily explain that it is, since I was trapped in it for twenty years. I was not saved. I had been told by my stepfather, "No one in my house is to attend ANY church. They are all hypocrites. All they want is your money." When I was young, I believed this, and my dear mother could do nothing, because she was afraid of him, but she did tell me something about God and Jesus.

Many Lodge members do not read their own books which point out that it is a religion, and when Lodge members are in a foreign country, they are to be of the religion of that country, no matter what that may be.

Historical Background

The early Masons were workers in brick and stone and built wonderful buildings. This type of Masonry preceded the present Lodgery. The old builders had their meetings that were something like the labor unions of today to establish what price they would work for. Any young man who had the permission of his parents could become an apprentice mason and work until he earned enough to move to the next grade and receive higher

wages. It might take several years for him to progress to the grade of Master of the Craft of Building, but it was worth it.

The Lodges today claim to have evolved from this early Masonry which is claimed was used to build King Solomon's Temple. Now, I can tell you this: these Masons had as much to do with building King Solomon's Temple as Julius Caesar did with digging the Panama Canal. It is a myth.

The early Masonic workers were indeed trained in the work they were to do. The symbols used today are taken from the tools used by these early workers. However, it does seem a bit of a fantasy to compare the early Masonic workers with the Lodges that were established later, using the same tools as symbols. For instance, to lay the square and compass to the Holy Bible has nothing to do with building.

Now, let's go back to the working masons. From these, the labor unions of today were undoubtedly established. As the masonry workers grew in number, they began to have meetings. It is said by the "Free" Masons of today that they met in low vales or in secret caves where no one who was not a working Mason could hear what they said. It is true that they had signs and grips to identify each other as Masons. No doubt, they discussed the offers they had to build cathedrals and other buildings. We know today that some of the finest work they did is still standing. They put the sign of the square and compass on their work to identify it as Masonically built.

The rulers of the countries in which they worked envied the meetings they had, and they always had a few drinks of wine or their favorite beverage before and after their meetings. In France, the rulers called the leaders of the Masons to a meeting with them. They bragged on the work these Masons did and got them to admit them to their meetings. This is where the Masonry to today started. The meetings were not large; however, they adopted signs, pass words, and grips that could not be changed. Eventually, there evolved initiations and degrees. And as it grew, the non-working Masons withdrew to form their own lodges and to make them grander and more sophisticated, thus luring kings, princes, and other nobility into them.

As time passed, they learned that the "secret" words were becoming known to everyone who was interested. This was because of the drinking before and after meetings. The men left the lodges with loose tongues and told the secrets of the Lodge. Therefore, drinking was banned in every country that had Masonic Lodges. Masons could not drink before or after meetings. However, rules or no rules, it still goes on.

Masonry is a world-wide order. It is banned in very few countries. The degrees are about the same all over the world. It is difficult to find a country that will ban Masonry because of religion. American Masonry asks the candidate, "In all your trials, troubles, and difficulties in life, in whom do you place your trust?" The candidate must say, "In God,"

but he does not have to say which god. In my twenty years in the Lodge, I only found a very few men whom I could believe were believers in God (the God of the Christian).

The Blue Lodge

We have a lot to write about, so I think the best thing we can do is take you through the three degrees of the "Blue Lodge." This is the "doorway" or entrance to Freemasonry. No one can become a Scottish Rite or York Rite Mason or a Shriner without first taking the "Blue" degrees.

I was just out of the army when I decided to become a Mason. My wife, I discovered to my amazement, was in the Eastern Star, and her father was a Mason. I asked her why she did not tell me. She said she did not attend very often and did not know if I would approve. Well, I not only approved, but I was delighted. I called a good friend of mine who worked for the fire department and asked if he would recommend me to his Lodge for initiation.

He was very happy for the opportunity and said he would to it at the next meeting. He warned me to stay sober and away from saloons. He told me I would be investigated as soon as he could get my request in.

Late in the evening about four days later, three men knocked at our door and told me they were from the Masonic Lodge and had come to talk to me, so I asked them in, and one of them told my wife to leave the room. They each had questions to ask. I answered them all, and they left.

The next Monday, I was called to the Lord Secretary who told me I had been accepted for the degrees of the Blue Lodge. He asked me to be there on Wednesday evening at 6:00 p.m. He said they were having a dinner before the meeting and I was welcome. Then he told me what my dues would be and said I could pay them that same evening, as I was to be initiated.

My wife was delighted. She said, "Now, when you get time, you can join the Eastern Star and go to meetings with me. I just don't like to go alone."

On Wednesday evening, my friend, Harry, came after me, as he had promised. We arrived just in time to have dinner and get my dues paid. My friend told me not to worry about the initiation, as it was not as bad as some had said it was. He showed me where the Disrobing Room was. There were two other men waiting outside, so I joined them, and someone opened the door and told us to come in and take off our clothing. We were given one shoe for the right foot, and a pair of thin white pants and were told to put them on and roll up the right leg to just above the knee. Then we were given a white coat and

told to put it on. The Stewards got busy and unbuttoned the first three buttons and pulled the left collar out and tucked in under the coat, thus exposing the left breast.

We were then taken into a room and told to sit down. A man came in and started telling us some of the rules of the Lodge. Then he asked us if we would swear that we told the truth on the application we had made. Of course, we all said, "Yes." Then he asked if any of use were joining for the expectation of being promoted on our jobs which sounded silly to me, but we all said, "No." Many other questions followed, none of which seemed important.

Then we were told we would be blindfolded: they called it "hoodwinked," and I tell you they did a good job of that. A cloth was put around our eyes two or three times and a white mask was put over that. We were asked if we could see anything, and all of us said, "No." Now, I must say it would be really wonderful if the hoodwink could be removed from all Masons' eyes forever. I am speaking of the hoodwink that keeps that from professing Our Lord Jesus Christ as Savior.

The candidate is led to the lodge hall door and told to knock three times on the door. The inner guard asks, "Who comes here?" The Senior Deacon, who is to be the candidate's guide, answers, "A poor blind candidate who is desirous of being initiated into the Entered Apprentice degree."

The inner guard answers, "Wait until the Worshipful Master is informed and his answer returned." The inner guard informs the Worshipful Master, who says, "Let him enter be received in DUE FORM." The inner guard returns to the door and delivers that message. The candidate is then into the lodge room. As soon as he is inside, he feels a sharp instrument like a knife piercing his left breast. He is then told, "Mr. Shaw, you are received into this lodge room upon the points of the compass," and it is jabbed into the breast again. When this happened to me, I want to tell you it really hurt, and I thought to myself, "Master Mason? Maybe, but more like Monster Mason!" The Senior Deacon then said, "The torture you felt was to remind you of what you may expect if you ever attempt to reveal the secrets of Freemasonry unlawfully."

Masonic Religious Practices

The candidate is then conducted to the center of the lodge room where he is caused to kneel by the Senior Deacon while the Chaplain gives the following prayer: "Oh, Grand Architect of the Universe, we come before you to ask that you will grant this candidate the great desire to devote his life to this order and be faithful in his service to his brothers. Amen! So mote it be."

The Master then asks the candidate, "In whom do you place your trust?" The candidate answers, "In God." The Master then takes him by the right hand and says, "Since in God

is your trust, follow your leader and fear no danger." The Senior Deacon then conducts the candidate three times regularly around the Lodge and halts at the station of the Junior Warden in the South where the same question are asked and like answers returned as at the door.

As the candidate and conductor are passing around the room, the Master says, "Behold how good and pleasant it is for brothers to dwell in unity. Let us remember that we are to conduct ourselves as good men and be sober and help each other and the families of the Brethren."

The candidate is then conducted to the Senior Warden in the West where the same questions are asked and answers returned as before.

From there, he is conducted to the Worshipful Master in the East where the same questions and answers are repeated. The Master likewise asks the candidate from whence he came and whither he is traveling. The candidate answers, "From the West and traveling to the East." The Master inquires, "Why did you leave the West and travel to the East?" The candidate answers, "In search of light." The Master then says, "Since the candidate is traveling in search of light, you will please conduct him back to the West from whence he came and put him in the care of the Senior Warden who will teach him how to approach the East, the place of light, by advancing upon once upright regular step to the first step, his feet forming the right angle of an oblong square, his body erect at the altar before the Master, and place him in position to take upon him the solemn oath of obligation of an Entered Apprentice Mason."

The Senior Warden receives the candidate and instructs him as directed, so he first steps off with his left foot and brings up the heel of his right foot to the hollow of his left which forms an oblique square. The candidate then kneels on his left knee and places his right foot so as to form a square with his left. His left hand is then placed under the Holy Bible with a square and compass resting upon it, and his right hand is placed upon them. He is now in position to receive the oaths and obligations of the Entered Apprentice degree.

The Worshipful Master addresses the candidate:

"My friend, for the first time in your life you have advanced to the altar of Masonry. You stand before us a candidate seeking admission into our order. But before going further, be warned of the solemnity and importance of the step you are about to take; and if unwilling to proceed, withdraw while there is yet time.

"The design of the Masonic institution is to make its votaries wiser, better and consequently happier. We receive none knowingly into our ranks who are not moral and upright and of good repute before the world. Such persons when associated together will naturally seek each others' welfare and happiness as well as their own equally. That they

may do so upon a common platform and not become weary in well doing, we obligate them by solemn and irrevocable ties to perform the requirements of an avoid the things prohibited by Masonry."

Having concluded his remarks to the candidate, the Worshipful Master turns to the Senior Deacon and says, "Brother Senior Deacon, you will place the candidate on at the alter in due form that he may take the obligation of his degree."

Due Form for this degree consists of the blindfolded candidate kneeling at the altar on his naked left knee, his right leg extended to form the angle of a square, his left hand supporting the open Bible with the square and compass on it, and his right hand resting upon that with his body erect. In this position, the candidate takes the oath of the Entered Apprentice.

The Worshipful Master then says to the candidate, "You are now place in the proper position to take upon yourself the solemn oath and obligation of an Entered Apprentice Mason. I now assure you that there is nothing therein contained that will conflict with anything in your private life" (he could hardly know, because he is promising something he cannot deliver).

The candidate answers that he is willing to take the oath; although, he has no idea what is going to be required of him. Now, you can see how little intelligence is used here.

Oath of Obligation

The Worshipful Master gives the oath as follows in short segments which the candidate repeats:

"I, Jim Shaw, of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge of Free and Accepted Masons, dedicated to the Holy Saints John at Jerusalem, do hereby and hereon most solemnly promise and swear that I will always hail, and ever conceal and never reveal any of the secret arts or any parts of the mysteries of Freemasonry which I have received and am about to receive or shall at any future period receive, that I will not reveal them to any person or persons whatsoever, except ,it be to a true and lawful brother Mason or within a legally constituted Lodge of Free and Accepted Masons, and not to him or them until after due trial and lawful examination, I shall have found him or them justly entitled to receive the same,

"Furthermore, I do solemnly promise and swear that I will not write, indent, print, paint, cut, carve, stamp, stain, mark, dot, or engrave them on anything movable or immovable under the canopy of Heaven, whereby or whereon a single letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or another and the secrets of Freemasonry be thereby unlawfully obtained.

"To all of which I do most solemnly promise and swear without the least equivocation or mental reservation of mind in me whatsoever; binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the sands of the sea, a cable's length from shore, where the tide ebbs and flows twice in twenty-four hours, should I ever willingly, knowingly or unlawfully violate this, my Entered Apprentice obligation, so help me God and keep me steadfast."

In performing this rite of secrecy, the candidate must always be facing East and place his right hand on the Bible, square and compass. In explaining the ceremony, Masonic authors refer to these two peculiar features as identifying it beyond the possibility of a doubt with similar customs which prevailed in the old BAAL WORSHIP. "An oath taken with the oath towards the East, e.g., in the 'mysteries' was deemed more solemn and binding than one taken with the face toward any other cardinal point" (*Traditions of Freemasonry*, by Peirson, p. 34.)

There is another feature of the Rite of Secrecy to which all Masonic writers refer as connecting the ceremony even more closely with the ancient "Mysteries" of Pagan worship. Attached to every Masonic oath is a most barbarous death penalty. Why are Masonic candidates bound by such abominable implications? The answer is found again in TRADITIONS OF FREEMASONRY on page 35: "A most solemn method of confirming an oath in the Mysteries was by placing a drawn sword across the throat of the person to whom it was administered, and invoking heave, earth and sea to witness the ratification. Among the Druids, it was a necessary duty of the Bards to unsheath the sword against those who had forfeited their oath by divulging any of the secrets of the order."

Upon this oath, I have two comments:

(1) that the administration and taking of it are in direct violation of both the Old Testament Law and the New Testament Gospels in which Christ prohibits the taking of oaths: But I say unto you swear not at all (Mt. 5:34). In the very first step of Freemasonry, the express command of Christ is set at nought.

(2) The administration and taking of this oath is taking the name of God in vain and is, therefore, an awful profanity. (Ex. 20:7).

Kissing Jesus good-by at the altar of Baal

Now that the obligation has been taken, the Worshipful Master instructs the candidate who has just completed the oath: "In token of your sincerity, you will kiss the Holy Bible open before you." The candidate obeys.

I would like to point out that this kissing of the Bible is considered very symbolic, and since Masons lay claim to symbols and make much of them, we need to view the symbolism of kissing the Bible. Later, we will examine the symbols in light of what Albert Pike, the eminent Masonic writer, has to say. Let us just state for now that this act is really kissing Jesus good-bye at the altar of Baal, because the candidate will never hear the name of Jesus in a Lodge of Masons, whether Blue Lodge, Scottish Rite, or any other part of Masonry.

The Worshipful Master addresses the Senior Deacon: "Brother Senior Deacon, our brother, being now bound to us by a covenant which cannot be broken, you will release him from the cable tow."

The cable tow (rope) which has until this point securely bound the candidate is no longer required since he is now bound by the horrible oath he has just taken, so the fear of the Lodge will be their security. However, the oath can be broken! Any man wishing to break this oath has only to receive the Lord Jesus Christ as his Savior. The blood of Christ has the power to break the bondage of the Masonic Lodge and free the Mason from his horrid oath. Receiving Christ as Savior means that he is forgiven his sin of taking the unscriptural oath.

Asking for Light

The Worshipful Master inquires of the candidate: "My brother, in your present condition, what do you most desire?"

Prompted by the Senior Deacon, the candidate answers: "LIGHT."

The Worshipful Master says, "Light being your desire, you will now receive it with the help of the Senior Deacon."

The Senior Deacon removes the blindfold (Hoodwink) which has blocked the candidate's sight.

The Worshipful Master then calls their attention to the altar upon which are arranged three burning tapers which are explained thusly: "As the Sun rules the day and the moon rules the night, so should the Worshipful Master endeavor to rule and govern the Lodge." He says to the candidate: "You now observe me approaching you from the East with the step, due-guard, and sign of the Entered Apprentice Mason. The step is made by stepping off with the left foot, bringing the heel of the right foot to the hollow of the left, forming the angle of a square." The Worshipful Master then lifts his hands (palm down and about five inches above the left hand with palm up, as though holding a book), and he says: "This is the Due-Guard which alludes to the position in which your hands were placed while receiving the obligation."

Sign, Grip, and Password

The Worshipful Master continues instructing the candidate: "I now make the sign of the Entered Apprentice Mason." He brings his right hand to the left side of his neck and quickly moves it across to the other side, as if cutting his throat.

"I present you my right hand in token of friendship and brotherly love, and with it the grip and word of an Entered Apprentice Mason, but as you are uninstructed, I will explain them with the aid of the Senior Deacon." Worshipful Master: "I hail." Senior Deacon: "I conceal." Worshipful Master: "What do you conceal?" Senior Deacon: "All the secrets of Masons in Masonry to which this token alludes." The Senior Deacon presses the top of the candidate's thumb against the first knuckle joint of the Worshipful Master's first finger, the Master also pressing his thumb against the candidate's knuckle.

Worshipful Master: "What is this?" Senior Deacon: "A grip." Worshipful Master: "Of what?" Senior Deacon: "Of an Entered Apprentice Mason." Worshipful Master: "Has it a name?" Senior Deacon: "It has." Worshipful Master: "Give it me." Senior Deacon: "I will letter it with a brother." Worshipful Master: "Letter and begin." Senior Deacon: "Nay, begin you." Worshipful Master: "You must begin." Senior Deacon: "A." Worshipful Master: "Z." Senior Deacon: "AZ." Worshipful Master: "B." Senior Deacon: "O." Worshipful Master: "BO." Senior Deacon: "BOAZ."

The Worshipful Master addresses the candidate, "The word is right and the grip is right."

Lambskin

The Worshipful Master continues, "My brother, I now present you with a Lambskin or white leather apron. It is the emblem of innocence and the bade of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter or any other order that can be conferred upon you at this time or at any future period by king, prince, or potentate or any other person, except he be a Mason. I hope you will wear it with pleasure to yourself and honor to the Fraternity."

Oh, if only the poor initiate would realize that he could become a son of God by receiving Christ as his Savior (Jn. 1:12). That is the highest honor and the position of greatest importance in this world.

Worshipful Master to candidate: "Take the apron to the Senior Warden in the West who will teach you to wear it as an Entered Apprentice Mason."

The Senior Warden addresses the candidate: "My brother, at the building of King Solomon's Temple, the different bands of workmen were known by the manner in which

they wore their aprons. An Entered Apprentice, being a bearer of burdens, is directed to wear his with the bib turned up, and so you will wear yours until further advanced."

Let me note that there is no Scripture whatsoever to support this teaching that the different workmen were known by the way they wore their aprons. The candidate is invested with the apron by the Senior Deacon who returns him to the altar saying, "Your orders have been obeyed, Worshipful Master."

Fraternal Object Lesson

The Worshipful Master then says to the candidate, "My brother, agreeable to an ancient custom in all regular and well governed Lodges, it is necessary that you be required to deposit something of a metallic kind, not for its intrinsic worth alone, but to be deposited among our archives to show that you were herein made a Mason. Examine yourself carefully and determine what you wish to deposit."

Prompted by the Senior Deacon, the candidate replies, "I find myself entirely destitute, Worshipful Master."

The Worshipful Master explains, "This requirement was to remind you, who are poor and penniless, that should you in your future walk through life ever meet with a person in like circumstances as you are now represented to be, especially a brother Mason, you will contribute to his relief as liberally as you can without damage to yourself. You will now be reconducted to the place from whence you came and there reinvested with that of which you were divested and returned to the Lodge for further instruction."

A Test

After the candidate has changed into his own clothing, he is brought back into the lodge room and taken before the Worshipful Master who says, "It is our custom to invite all newly made Entered Apprentice Masons to approach the Secretary's desk where he is carefully observed by the Senior Deacon.

The Worshipful Master continues, "Now, my Brother, you have paper before you and a pen." The Senior Deacon places a pen in his hand. "You may at this time write upon the paper before you any of the ceremony through which you have passed."

The candidate usually hesitates in confusion and sometimes takes the pen and starts to write. If he begins writing, the Senior Deacon grabs his hand and exclaims, "Worshipful Master! This Brother has attempted to violate his obligation!"

"Is that so?" demands the Worshipful Master. "Bring him before me." The Candidate is roughly taken before the Master of the Lodge who scolds, "My Brother, it is possible that so soon after taking the oath at our altar that you would NEVER reveal the secrets of

Freemasonry, you have attempted to do so?" The candidate is bewildered and does not know what to say.

"My Brother," the Worshipful Master assures him, "the test through which you have just passed was not done to embarrass you but to impress on your mind that the secrets of Freemasonry are NEVER to be written."

Turning from the candidate, the Worshipful Master commands, "Brother Senior Deacon, place the Brother in the Northeast corner of the lodge room where he will be given further instruction." The Worshipful Master then repeats to the candidate the instructions for making the step of an Entered Apprentice, and he is given the instruction of the degree.

Masonic Initiatory Ceremonies

The initiatory ceremonies of Freemasonry, in any of its degrees, might be properly divided into three separate periods. The first is the period of preparation in the anteroom, concluding with the admission of the candidate into the lodge room. The second is the period of darkness and gloom during which the secrets of the Order are communicated to the candidate and the symbolic philosophy of the system is explained. The initiate, having been kept during all this time in a wretched condition of darkness that symbolizes the darkness of his mind to which he has several times made public confession, has arrived at the third stage in the initiatory ceremonies at which he must be Masonically restored to light by the removal of the hoodwink.

Of this, Masonic authorities say: "This is the Rite of Illumination -- it is a very ancient ceremony and constitutes a very important feature in all the Mysteries of the early ages. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian and Druidical rituals, it held a prominent place, and in all them represented the same ideas. It marked the termination of the mystic pilgrimage through the gloom and night (darkness) and was emblematical of moral and intellectual light which pours its divine radiance on the mind after it conquered the prejudice and passion and ignorance with which it has so long been struggling."

Conclusion to First Degree

The candidate is then conducted to the preparation room where he is told to wait until he is given the days and times to be instructed in the ceremonies.

After a time, a man enters the room and introduces himself as the candidate's instructor for the Entered Apprentice degree, saying, "You must be so instructed that you can remember every step of the Entered Apprentice degree. Then after this, there will be an examination before the Lodge. If you pass, you will then have the honor of being initiated

into the Second or Fellow Craft degree. I am asking you to be here Tuesday evening at seven o'clock. You and two other men will be instructed in the degree work. Do you think you can be here on time?" I told him I would.

Conclusion

It does not require a mental giant to see that this is pure Occultism. Even the Masonic authors seem to be writing about it with tongue in cheek.

The more we investigate the ritual, the more obvious it becomes that we are witnessing a ceremony in which the candidate, if not completely hypnotized, is at least partially so. And yet for all this, men professing Christianity and some even claiming to be ministers of the Gospel of Jesus Christ willingly go into this evil religious system. They support it and say they are proud to be members of the Order.

Many pastors who are not Masons themselves and know that it is a false religion never speak against it for fear of losing some members of their congregations. Could human perversity be better exemplified? I firmly believe that in the manufacture of Freemasonry Satan has outdone himself.